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ARTICLE IV.

CATALOGUE

OF

ALL WORKS KNOWN TO EXIST

IN THE

ARMENIAN LANGUAGE,

OF A DATE EARLIER THAN

THE SEVENTEENTH CENTURY.

BY

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(Read October 22, 1851.)

INTRODUCTORY REMARKS.

ARMENIAN learned men do not hesitate to date the origin of their national literature as far back as one hundred and forty-nine years before the Christian era. They tell us of a Marapas, a Gherûpnah, an Ūghiub, a Partadzan, an Ardi-teos, and a Khorohpûd, distinguished literary characters, who flourished during the interval from that period down to near the beginning of the fourth century. These individuals are represented as having written, particularly, historical and mythological works; but, as none of these works remain, we shall not now spend time in investigating the truth of the record concerning them, of which we neither affirm nor deny anything. It better accords with our present purpose to take our starting point from where the statements of history are confirmed by undeniable vouchers existing in our very hands.

During the fourth century, the Armenian nation was converted from paganism to Christianity; and under the stimulating influences of their new faith, many were led to put forth the most extraordinary efforts for the cultivation of their minds, and the enlargement of their sphere of knowledge. As religious questions absorbed their attention, so these became the common, though not exclusive, topics of their books. The want of an alphabet of their own led them to use sometimes the Syriac, and sometimes the Greek character, in writing in their vernacular tongue. The inconvenience of this expedient was soon most deeply felt; and early in the fifth century (A. D. 406), Mesrob, after encountering many difficulties, and making many fatiguing and perilous journeys in pursuit of his object, successfully terminated his efforts, and presented to his countrymen an alphabet exclusively their own, consisting of thirty-six characters. Two more have since been added, making thirty-eight in all. From this era may be dated the beginning of Armenian literature, as it is at present known to the world. The first golden age of this literature was the fifth century, and the second was the twelfth and thirteenth centuries.

Rarely have men in any age or country, made more energetic, praiseworthy, and successful efforts in the cultivation of letters, than those whose names are recorded under the first two centuries in our catalogue. In the fifth century, schools and colleges were established throughout Armenia; and with wise forethought, several of the most talented young men were selected and sent abroad, some to Constantinople, some to Athens, and some to Alexandria, to acquire a knowledge of language and the sciences. These, on returning, brought to their native land a large collection of valuable books, in different tongues, many of which were translated into the vernacular Armenian. The names of Sahag, Mesrob, Ūzkon, Movses, Tavit, Yeznig, and Yeghishe are, and ever will be, deserving of the most honorable remembrance, wherever real merit is appreciated, and the love of letters cherished. A perusal of the subjoined catalogue will show that in succeeding ages, also, individuals have been found among the Armenians not less deserving, perhaps, of literary renown.

The catalogue has been derived from various sources, and no pains have been spared to make it as full and correct as the circumstances of the case would allow. I have made free use of the Preface to the large Armenian Lexicon, in two volumes quarto, published at Venice, A. D. 1836; and am also largely indebted to the book in Italian entitled: "*Quadro della Storia letteraria di Armenia*," printed at the same press, A. D. 1829. Several manuscript catalogues of Armenian books, procured expressly for this work, have also been constantly at hand. A thorough exploration of the monasteries in the interior of Turkey, and in Russian and Persian Armenia, no doubt, would greatly add to this list of Armenian works. It is believed that a visit of this sort to the Armenian monasteries of Cilicia would be especially rewarded. It is known, however, that both in Cilicia and in Armenia proper, whole libraries, containing many ancient and valuable manuscripts, were consigned to the flames by the Persians, the Seljûkians, the Turks, and the Egyptians, who successively overrun and wasted the kingdom of Armenia.

The catalogue, it will be seen, embraces no writers after the sixteenth century, because this seemed to be about the limit to which the independent national literature of the Armenians could be considered as reaching. After the final

extinction of the Armenian kingdom, A. D. 1375, literature rapidly declined, and by the sixteenth century few writers remained, worthy of any notice. The revival of learning among the modern Armenians, dating itself from the eighteenth century, under the persevering and praiseworthy efforts of the Mukhitarists of Venice, joined afterwards by their brethren of Vienna, is a subject well worthy of a separate article; but it cannot be entered upon here. Wherever in this catalogue Venice is referred to, as the place where manuscripts are found, or books have been printed, the monastery of Mukhitarist monks is always intended. It is situated on the island of St. Lazarus, in the close vicinity of Venice. It may probably be safely taken for granted, that nearly all the manuscripts mentioned, which are assigned to no place, can be found in the library of this institution. Its members belong to that portion of the Armenian race who have embraced the Roman Catholic faith.

A few explanatory remarks will finish what we have to say by way of introduction to the catalogue.

The following directions may be given for the pronunciation of the Armenian words as written in the Roman character :

- a* is to be sounded as it is in *art*.
- e* “ as *a* in *ace*.
- i* “ as *e* in *eve*.
- o* “ as it is in *no*.
- u* “ as it is in *but* ; and in *tun* at the end of words,
 as the French *u*.
- ü* “ as the German *ö*.
- ú* “ as *oo* in *too*.
- g* with no *h* following, is always hard, as in *get*.
- J*, capital, is always hard, as in *jar*.
- j*, small letter, is always soft, as *s* in *evasion*.
- kh* is a guttural sound partaking of the sound both of the *k* and *h*.
- gh* is a still deeper guttural, partaking of the sound of *g* and *h*.
- ch* is sounded as in *charm*.

The termination *tsi* distinguishes Armenian patronymics, which are often used where family names would be found in our language.

The spiritual head of the Armenian church is termed by the people *Catholicos*, and resides at Echmiadzin. The appellation *Patriarch* is applied to the ecclesiastico-civil officer at the Turkish capital, who represents the Armenian community at the Porte.

CATALOGUE.

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FOURTH CENTURY.1. Ագաթանգեղոս, *Akatankeghos (Agatangelos)*.

(a) Վարք և գործք սրբոյն Տրդատայ, *Vark yev kordzk sŭrpoin Dŭrtada*; history of the life and deeds of Dŭrtad (Tiriadates) king of Armenia. Akatankeghos was private secretary of the king, and was familiar with Greek and Roman literature.

(b) Վարք և պատմութիւն սրբոյն Գրիգորի լուսաւորչն, *Vark yev badmŭtium sŭrpoin Kŭrikori Lŭsavorchin*; life of Kŭrikor Lŭsavorich (Gregory the Illuminator), by whose means Dŭrtad, the king, and the whole Armenian people were converted from heathenism to Christianity. Two editions of this work have been printed in Constantinople: one, A. D. 1709, and the other, A. D. 1824.

2. Զակոր, *Hagop (Jacob)*, surnamed *Ŭzkon (the Wise)*.

Օգոն, *Ŭzkon*; homilies, doctrinal and practical, on the Christian religion. The author was a relative of Kŭrikor Lŭsavorich, Bishop of Nisibin in Mesopotamia, and one of the members of the council of Nice. His homilies compose a book called after him *Ŭzkon*. This work was translated into Latin and published at Rome, A. D. 1756, by Cardinal Antonelli. A new edition of the same was published at Venice, A. D. 1765, and finally an edition in Armenian alone was printed in Constantinople, A. D. 1824.

3. Գրիգոր լուսաւորիչ, *Kŭrikor Lŭsavorich (Gregory the Illuminator)*.

(a) Զաճախապատում, *HaJakhabadŭm*; a book of sacred homilies on various points of Christian doctrine and practice; the last of which is addressed to monks. Printed in Constantinople, A. D. 1737, and in Venice, A. D. 1838.

(b) **Աղօթք Լուսավորչի**, *Aghotk Lûsavorchi*; sundry prayers found in the Armenian prayer-book.

(c) **Թուղթն դաշանց**, *Tûghtiin tashants*; articles of agreement between the Armenian, Greek, and Roman churches, signed by Kürikor Lûsavorich, the first Catholicos of the Armenians, and Dürtad the king, on the one side, and Bishop Sylvester of Rome, and Constantine the Great, on the other.

4. **Սահակ Պարթեևացի**, *Sahag (Isaac) Bartevasi*.

(a) **Սահակայ Պարթեւի կանոնք**, *Sahaga Bartevi ganonk*; treatise on the canons of the church. The author was Catholicos of the Armenian church, and was surnamed the Great.

(b) **Սահակայ Պարթեւի Թուղթք**, *Sahaga Bartevi tûghik*; two letters: one to the Greek Emperor Theodosius the Less, and the other to Atticus, Greek Patriarch at Constantinople.

This author was one of the most learned men of the age, and after the invention of the alphabet, in the beginning of the fifth century, translated the whole Old Testament, from the Greek Septuagint, into the Armenian language.

5. **Զենոբ Գլակ**, *Zenop (Zenobius) Külag*.

**Տարնոյ և Լուսավորչի պատմութիւն**, *Darono yev Lûsavorchi badmûtium*; history of the most remarkable events in Daron, a province of Armenia, including an account of Kürikor Lûsavorich. The author was Bishop of Külag. This work was originally written in Syriac, but was immediately translated into the Armenian. An edition of the latter was printed in Constantinople, A. D. 1719.

#### FIFTH CENTURY, THE GOLDEN AGE OF ARMENIAN LITERATURE.

1. **Կորիւն սքանչելի**, *Gorium ûshancheli (the Admirable)*.

**Մարք սրբոյն Մեսրոպայ և Գիւտի**, *Tark sîrpoïn Mesroba yev Kiudi*; lives of Mesrob and Kiud, the former the inventor of the Armenian alphabet, and the latter a Catholicos of the Armenian church, and a cotemporary.

2. **Գազար Փարպեցի**, *Ghazar (Lazarus) Parbetsi*.

**Պատմութիւն Հայոց**, *Badmûtium Haiots*; history of the Armenians. This work is valuable as containing a particu-

lar account of the invention of the Armenian alphabet, and the progress made by the Armenians in literature in the fifth century, and especially the translation of the Bible, and other books, from the Greek language. Printed in Venice, A. D. 1793.

3. **Հովհաննէս Մանդակունեցի**, *Hovhannes (John) Mantagûnetsi*.

(a) **Ղառք Երրորդութեան**, *Jark Yerrortûtyan*; homilies on the Trinity, and on the birth of Christ.

(b) **Ղառք Խրատականք**, *Jark khûradagank*; twenty homilies, doctrinal and practical.

(c) **Քարոզք և ատենաբանութիւնք**, *Karozk yev adenapanûtiunk*; sundry discourses and orations.

This author was Catholicos of the Armenians.

4. **Մովսէս Խորենացի**, *Movses (Moses) Khorenatsi*.

(a) **Պատմութիւն Հայոց**, *Badmûtiun Haiots*; history of Armenia in three books, from the foundation of the empire until A. D. 441. The author was a truly learned man, and the most celebrated historian of the Armenians. He spent several years in the cities of Constantinople, Rome, Athens, and Alexandria, in acquiring languages, and increasing the stores of his knowledge; and he is considered as standing in the first rank of Armenian classical scholars. His history, which is a standard work, has been several times printed in different places. The first edition was published at Amsterdam, A. D. 1695; and the second at London, A. D. 1736, with a Latin translation by the two Whistons.

A manuscript copy on parchment, apparently very ancient, is found in the library of the Armenian college at Tiflis, in Georgia.

(b) **Ճարտասանութիւն**, *Jardasanûtiun*; treatise on rhetoric, in ten books. An edition was printed in Venice with explanatory notes, A. D. 1796.

(c) **Աշխարհագրութիւն**, *Ashkharhakiûrâtiun*; treatise of geography; most of the materials being drawn from the geography of Ptolemy, and the mathematician Pappus of Alexandria. First printed in Marseilles, A. D. 1683; and afterwards in London, with a Latin translation by the Whistons, A. D. 1726. It exists in manuscript, in the Armenian college at Tiflis.



(d) Թուղթ առ Սահակ Արծրունի, *Túght ar Sahag Ardüzrûni*; letter to Sahag Ardüzrûni on the assumption of the virgin Mary.

(e) Ճառ Այլակերպութեան, *Jar Ailagerbûtyan*; homily on the transfiguration of Christ.

(f) Ներբող Հովհաննայ, *Nerpogh Hüripsimaya*; panegyric on Hüripsime, an Armenian nun and martyr.

(g) Երգք, *Yerkük*; hymns used in the Armenian worship.

To this same author are ascribed Critical Remarks on the Armenian grammar, and an Explanation of the offices of the Armenian church; but neither of these works are extant. It is believed that he wrote many other works which cannot now be found.

5. Մամբրէ վերճանող, *Mampre verdzanogh (the Reader)*.

(a) Ճառ 'ի յարութիւն Ղազարու, *Jar 'i harûtîun Ghazarû*; homily on the resurrection of Lazarus.

(b) Ճառք 'ի գալուստ Տեառն յԱրուսաղեմ, *Jark 'i kalûsd Deariin hErûsaghem*; two homilies on the triumphant entrance of Christ into Jerusalem.

This writer was a Vartabed, and the younger brother of Movses Khorenatsi.

6. Մշտոց Մաշտոց, *Mesrob Mashdots*.

(a) Մաշտոց գիրք, *Mashdots kirk*; ritual and liturgy of the Armenian church. This work was commenced in this century by Mesrob and Sahag, but was greatly enlarged by subsequent ecclesiastical writers of different ages.

(b) Թուղթք, *Túghtk*; letters on various subjects.

(c) Հոգեւոր երգք, *Hokevor yerkük*; devotional hymns set to music for use in the church.

This writer was the inventor of the Armenian alphabet, and the translator of the New Testament from the Greek original into the Armenian language. He also made the alphabet for the Georgian tongue, and wrote and translated many works not now extant.

7. Սահակ Պարթեւացի, *Sahag Bartevasi*. (See Fourth Century).

8. Դաւիթ անյաղթ, *Tavit anhayght (David the Invincible)*.

(a) **Սահմանք իմաստասիրութեան**, *Sahmank imasdasirût-yan*; treatise on philosophical definitions. This work is found in manuscript in the Armenian Catholic college at St. Lazarus, Venice, and also in the college at Tiflis; and a translation of it is said to exist in the Greek language, though when and by whom the translation was made is not known. The Armenian original was printed in Constantinople, A. D. 1731. Tavit was well versed in the Greek language and philosophy; so the Greeks called him David the Philosopher. He was a disciple of Mesrob and Sahag.

(b) **Բարձրացուցէք**, *Partsüratsûtsék*; homily on the holy cross. It was aimed at the so-called Nestorian heresy.

(c) **Լուծմունք հինգ ձայնից**, *Lûdzmûnk hink tsainits*; translation and explication of the Introduction of Porphyry to the logic of Aristotle.

(d) **Պատասխան առ Գիւտ**, *Badaskhan ar Kiud*; reply to a letter of Kiud, an Armenian Catholicos.

(e) **Հարցուածով պիտառութիւն**, *Hartsûadzov bidarâtium*; a short philosophical catechism.

9. **Եզնիկ Կողբացի**, *Yeznig Goghpati*.

(a) **Եզնիկ**, *Yeznig*; confutation of various sects, as the pagans, the fire-worshippers, the Greek philosophers, and the Manichæans. This work is highly celebrated for its depth and acumen; as also for its illustrations of Persian mythology. It was printed in Smyrna, A. D. 1662, and in Venice, A. D. 1826. I have the impression that I have seen a translation of it either in French or in English.

(b) **Բարդաղանք**, *Paroiugank*; moral precepts.

10. **Եղիշէ**, *Yeghishe (Elisha)*.

(a) **Պատմութիւն վասն Վարդանայ**, *Badmâtium vasiün Vartana*; history of the persecution of the Armenian and Georgian Christians, by the fire-worshippers of Persia; a very celebrated work of a very renowned author. Printed twice in Constantinople, A. D. 1764 and 1823; once in Russia, A. D. 1787; and once in Venice, A. D. 1828.

(b) **Խրատ միանձանց**, *Khiirad miantants*; exhortation to monks. Printed at the end of the Venice edition of the last named work.

(c) *Մեկնութիւն Տէրունական աղօթից*, *Megnútium Derúnagan aghotits*; exposition of the Lord's prayer.

(d) *Մեկնութիւն Հետուայ և այլն*, *Megnútium Hesúa yev ailiin*; fragments of commentaries on Genesis, Joshua, Judges, Isaiah, etc.

(e) *Օննազան Ղառք*, *Zanazan Jark*; homilies on the sufferings, death, burial, and resurrection of Jesus Christ.

(f) *Եղօթք*, *Aghotk*; two prayers, to be repeated over the graves of departed priests.

(g) *Ղառ եկեղեցական կանոնաց*, *Jar yegegghetsagan gano-nats*; treatise on ecclesiastical canons.

(h) *Նկարագրութիւն Թաբորական լեռին և այլն*, *Nügara-kürútium Taporagan lerin yev ailiin*; description of mount Tabor and other solitary places, for the benefit of monks.

(i) *Ղառ վասն հոգևոց մարդկան*, *Jar vasiin hokvots mart-gan*; a philosophical essay on the soul.

#### SIXTH CENTURY.

1. *Աբրահան Մամիկոնեցի*, *Apraham (Abraham) Mamigonetsi*.

(a) *Պատմութիւն Ժողովոյն Եփեսոսի*, *Badmútium joghovoin Yepesosi*; history of the council of Ephesus, held A.D. 431. The author was an Archbishop, and was distinguished among his countrymen for his erudition. A manuscript copy of this work existed in Constantinople, A. D. 1825.

(b) *Ղառք վասն նշխար սրբոց*, *Jark vasiin nüshkhar sür-pots*; homilies on the veneration due to the relics of the saints, and the utility of prayers for the dead.

(c) *Թղթակցութիւն ընդ Կիւրիոն*, *Tüghtagtsútium unt Giurion*; correspondence of Giurion, Patriarch of the Georgians, on the doctrine of the council of Calcedon respecting the two natures of Christ.

2. *Պետրոս Սինեցի*, *Bedros (Peter) Siunetsi*.

(a) *Ներբող ՚ի սուրբ կոյսն և այլն*, *Nerpogh 'i sürp goisiin yev ailiin*; eulogy on the virgin Mary; and another on the birth of Christ. The author was Archbishop of Siunia.

(b) *Ղառք զանազանք*, *Jark zanazank*; treatises on various subjects.

(c) *Ղառ բնութեան*, *Jar piunûtyan*; treatise on Nature, compiled from the writings of Gregory Nyssa.

3. *Ներսէս արեղայ*, *Nerses apegha (the Monk)*.

*Յիշատակ*, *Hishadag*; life of the martyr Izdipusd or Diodatus.

#### SEVENTH CENTURY.

1. *Մանիա Շիրակացի*, *Anania (Ananias) Shiragatsi*.

(a) *Գիրք աստղաբաշխութեան*, *Kirk asdeghapashkhûtyan*; book of astronomy. The author visited Greece, solely in pursuit of knowledge, and became famous both as a linguist and a mathematician.

(b) *Գիրք վանն կշռոց և չափուց*, *Kirk vasûn gûshrots yev chapûts*; weights and measures of the different nations.

(c) *Մաթէմատիկայ*, *Matematika*; mathematics. This and the preceding were printed in Venice, A. D. 1821.

(d) *Թուաբանութիւն*, *Tovapanûtiun*; arithmetic. This and the three preceding treatises were included by the author in one large work, entitled *Օրացոյց*, *Oratsoûts (the Calendar)*.

(e) *Քրոնիկոն*, *Kûronigon*; chronology, gathered from previous authors, especially from Eusebius and Movses Khore-natsi, and brought down to the time of the author.

(f) *Բան վանն տօնի զատկին և այլն*, *Pan vasûn doni zad-gin yev aîlin*; discourses on Easter and other feasts.

(g) *Ղառք վանն խոնարհութեան*, *Jark vasûn khonarhûtyan*; homilies on contrition and humility.

(h) *Վանն կենաց իւրոց*, *Vasûn genats iûrots*; autobiography, particularly an account of the author's efforts to obtain a knowledge of mathematics and astronomy.

2. *Կոմիտաս*, *Gomidas*.

*Ներբող Հրիսիմայ*, *Nerpogh Hûripsimya*; hymn in honor of Hûripsime the Armenian nun and martyr. The author was Catholicos of the Armenians.

3. *Յովհաննէս Մամիկոնեան*, *Hovhannes (John) Mamigon-yan*.

*Պատմութիւն Տարոնոյ*, *Badmûtiun Darono*; history of the province of Daron in ancient Armenia. Printed in

Constantinople, A. D. 1719, in the same volume with the works of Bishop Zenop.

4. **Յովհաննէս Մայրազունեցի**, *Hovhannes (John) Mairakometsi*.

(a) **Խորատ վարուց**, *Khürad varûts*; counsels for good conduct.

(b) **Հաւատարմատ**, *Havadarmad*; on radical faith.

(c) **Նոյեմակ**, *Noiemag*, a word which has at present no signification.

These three works are said by the Romanists to be full of "infamous error." As a penalty for having written them, "the writer was driven," says one, "as he justly deserved, into perpetual exile."

5. **Գրիգորատուր**, *Kürikoradûr*.

**Բնդդիմարանութիւն**, *Unttimapanûtium*; confutation of the errors of Hovhannes Mairakometsi. No copy of this work is now known to exist, although much is said of it by subsequent writers.

6. **Գրիգոր Նըշարունեայ**, *Kürikor (Gregory) Arsharûnya*.

(a) **Մեկնութիւն ընթերձուածոց**, *Megnâtium unttertsova-dzots*; exposition of the rites and ceremonies of the Armenian church.

(b) **Ճառք ծննդեան և այլն**, *Jark dziününtyan yev ailiün*; homilies on the death and resurrection of Christ.

This author was Bishop of the province of Arsharûnia in Armenia, and is considered a model for pure and idiomatic Armenian.

7. **Մատթաւայ Սինեցի**, *Matûsagha Siunetsi*.

**Թուղթ առ Հերակլէս**, *Tûght ar Heragles*; letter on the Christian faith, addressed to the Greek Emperor Heraclius. The author was Archbishop of Siunia.

8. **Մովսէս Կաղանկատուացի**, *Movses (Moses) Gaghangadûatsi*.

**Պատմութիւն Աղուանից**, *Badmûtium Aghûanits*; history of the Aghûans (Albanians), a people whose country bordered on Armenia. A few fragments only of this work are found in Venice, but the entire history is known to exist, in manuscript, in Armenia. The style is pure and elegant.

This writer is placed by some in the tenth century.

9. Սահակ Չորափորեցի, *Sahag (Isaac) Tsoraporetzi*.

(a) *Ղառք արմաւենեաց և պլն*, *Jark armavenyats yev ailün*; homilies on Palm Sunday, and on religious orders.

(b) *Երգք վասն սուրբ խաչի*, *Yerkük vasiün sûrp khachi*; hymns on the cross, and on the dedication of a church.

It is said that this same author also wrote a letter in Arabic to a certain Mohammed, a Saracen general, though no fragment of it has been preserved, so far as is at present known. This author was Catholicos of the Armenians.

10. Դավիթ Բազրեւանդացի, *Tavit (David) Pakrevantatsi*.

(a) *Բան վասն գործոց և չարչարանաց Վրիստոսի*, *Pan vasiün kordzots yev charcharanats Kürisdosi*; treatise on the acts and sufferings of Christ.

(b) *Բան վասն երկու բնութեանց*, *Pan vasiün yergü pünûtyantsiün*; treatise on the two natures of Christ.

11. Թէոդորոս Վռթեմաւոր, *Teotoros (Theodore) Kîrtetnavor*.

(a) *Ղառ ընդդէմ Սայրազոմեցւոյ*, *Jar unttem Mairakometsvo*; confutation of the errors of Hovhannes Mairakometsi, and of the other heretics called Pelagians, and Julianists.

(b) *Ղառ 'ի սուրբ խաչն*, *Jar 'i sûrp khachiün*; homily on the cross. The author is said to have been familiar with Greek literature, both sacred and profane, and he is noted for the elegance of his style.

EIGHTH CENTURY.

1. Զովհաննէս Օճնեցի իմաստասէր, *Hovhannes (John) Otsnetsi, imasdaser (the Philosopher)*.

(a) *Կանոնք ըստ վերջին օճման և պլն*, *Ganonk usd verchin odzman yev ailün*; rules for administering extreme unction, and other church ceremonies.

(b) *Ղառ ընդդէմ Պաւլիկեանց*, *Jar unttem Bavligyants*; argument against the Paulicians.

(c) *Լտենաբանութիւն ժողովական*, *Adenapanûtium joghovagan*; oration before the national council at Tovin, A. D. 719. This is esteemed a very eloquent production.

(d) *Ղառ ընդդէմ Սայրազոմեցւոյ և պլն*, *Jar unttem Mairakometsvo yev ailün*; treatises against errorists; also on

the incarnation of Christ, and on his two natures. This work was at first condemned by the Pope of Rome, as heretical, but was afterwards restored by a counter bull. Two editions have been published at Venice, A. D. 1807 and 1816; the latter of which has a Latin translation.

(e) **Բացայայտութիւն կարգաց եկեղեցւոյ**, *Patsahaidûtium garkats yegegghetsvo*; explanation of the ceremonies and ecclesiastical functions of the Armenian church.

This author was a disciple of Teotoros Kürtenavor, and afterwards Catholicos of the Armenians; and of all who have enjoyed this office, he alone was honored with the title of Philosopher.

2. **Խոսրովիկ**, *Khosrovig*.

(a) **Ղառ 'ի վերայ մեծպահոց**, *Jar 'i vera medzbahots*; homily on the fast of Lent.

(b) **Խնդիրք վիճողականք ընդդէմ Հունաց**, *Khüntirk vi-Joghagank unttem Hûnuts*; controversial theses against the Greeks.

3. **Ստեփաննոս Սիւնեցի**, *Ûsdepannos (Stephen) Siunetsi*.

(a) **Թուղթ առ Գերմանոս**, *Tûght ar Kermanos*; apologetic letter on the rites and faith of the Armenian church, addressed to Germanus, Greek Patriarch of Constantinople.

(b) **Թուղթ առ Աթանաս**, *Tûght ar Atanas*; controversial letter to Atana, Syrian Patriarch of Antioch.

(c) **Մեկնութիւնք**, *Megnûtiumk*; exposition of Job, Daniel, and Ezekiel.

(d) **Բացայայտութիւն ժամագրքի**, *Patsahaidûtium jama-kîrki*; explanation of the Armenian breviary.

(e) **Կրգք 'ի վերայ յարութեանն**, *Yerkük 'i vera harût्यानիւն*; hymns in praise of the resurrection of Christ; used still in the Armenian church-service.

(f) **Բացայայտութիւն քերականութեան**, *Patsahaidûtium keraganûtyan*; illustrations of Armenian grammar; in which, as an example of grammatical rules, is given a doctrinal treatise on the procession of the Holy Spirit from the Father and the Son. Fragments, only, remain of this work, and of (d). The author was Archbishop of Siunia, and a man of much erudition.

## NINTH CENTURY.

1. Համամ Արեւելցի, *Hamam Areveltsi*.

(a) Մեկնութիւն առակացն, *Megnâtiun aragatsün*; commentary on the Proverbs of Solomon. A copy in manuscript existed in Constantinople, A. D. 1826.

(b) Մեկնութիւն Յովբայ, *Megnâtiun Hovpa*; exposition of the thirty-eighth chapter of Job.

(c) Ռանք քերականական, *Pank keraganagan*; an exegetical treatise on Armenian grammar.

This author composed an exposition of the one hundred and nineteenth Psalm, and also of the prophetic Psalms; neither of which works are now extant.

2. Յովհաննէս պատմիչ, *Hovhannes badmich* (*John the Historian*).

Հայոց պատմութիւն, *Haiots badmûtium*; history of the Armenian nation, from the flood to the time of the author. It contains a list of all the persons who exercised the office of Catholicos from the foundation of the Armenian church to the age in which the author lived, he himself being the last Catholicos in the list.

3. Գագիկ և Գրիգոր, *Kakig yev Kürikor* (*Kakig and Gregory*).

Առմատիր, *Adomatir*; book of martyrology, compiled in part from the Syriac, and in part from legends of the Armenian martyrs, by the joint labors of these two authors, and forming a large volume, to which was given the name *Adomatir*. From this originated the still larger work called Հայսմաւուրք, *Haismavûrk*, which is read to this day in the Armenian churches. An expurgated edition of it, by Գրիգոր Փեշդւմալճեան, *Kürikor (Gregory) PeshdümalJyan*, was published some years ago at Constantinople.

4. Գեորգ Կարինցի, *Kevorik (George) Garintsî*.

Թողլթ առ Յոհան Ասորի, *Tûght ar Hohân Asori*; letter to Yohanna, Syrian Patriarch, on the sacred rites of the Armenian nation; in which the author discourses particularly on the propriety of using unleavened bread in the Lord's supper. He was a native of Erzurûm and Catholicos of the Armenians.



5. Մաշտոց Եղեվարդեցի, *Mashdots Yeghivartetsi*.

Թուղթք, *Túghik*; two letters: one to the Armenian king Abas, in defence of the Catholicos Kevork, and the other to the inhabitants of the city of Tovín, on their deliverance from a terrible earthquake. This author was Catholicos, and it is believed that he greatly enlarged the Armenian liturgy, which is to this day called *Mashdots*, probably from him.

6. Ստեփաննոս, *Úsdepannos (Stephen)*.

Վարք Մաշտոց վարդապետի, *Vark Mashdots vartabedi*; life of Mashdots Yeghivartetsi. The author was a Vartabed.

7. Սահակ Սողոտ, *Sahag (Isaac) Mürûd*.

Թուղթ առ Փոս, *Túght ar Pod*; answer to a letter from the Emperor Photius, on the differences between the Armenian and the Greek church. He wrote by command and in behalf of Ashdod the Armenian king, and takes strong ground against the Greeks.

8. Թովմա Մրժրունի, *Tovma (Thomas) Ardzürûni*.

Պատմութիւն, *Badmûtium*; history of the royal family of Ardzürûni. The author was a man of great erudition. The account is brought down by some other hand to A. D. 936.

9. Վահան Նիկիոյ, *Vahan Nigio*.

(a) Բանն 'ի վերայ սուրբ Երրորդութեան, *Panün 'i vera súrþ Yerrortútyan*; a long treatise on the Trinity. The author was Bishop of the Greek church in Nice, although by birth an Armenian. A copy of this work in manuscript is found in Venice.

(b) Թուղթ առ Չաքարիա, *Túght ar Zakaria*; answer to a letter of Zakaria on the council of Calcedon. This was written originally in Greek, and was translated into the Armenian. The Greek original is found published in the "Bibliotheca of the Greek Fathers," second volume.

10. Չաքարիա Չակցի, *Zakaria (Zachariah) Zagsi*.

(a) Ճառք 'ի վերայ Տէրունական ասեկց և այլն, *Jark 'i vera Derúnagan donits yev ailün*; homilies on the incarnation and baptism of Christ, on the feasts of our Lord, on the sacred Scriptures, etc. etc. The author was Catholicos of the Armenians, and was versed in several languages.

(b) **Թղթակցութիւն ընդ Յոյնս**, *Thghtagtsútium unt Hoinüs*; two letters: one to the Emperor Photius, and the other to Vahan, Bishop of Nice; both in reference to the decisions of the council of Calcedon.

(c) **Մեկնութիւնք**, *Megnútiumk*; exposition of Solomon's Song, and also of the four Gospels. This work is not now extant.

(d) **Պատմութիւն ժողովոյ Շիրականայ**, *Badmútium joghovo Shiragvana*; history of the Armenian general council at Shiragvan, A. D. 862, convened by the Catholicos Zakaria, to promote the re-union of the Greek and Armenian churches. The author of this history is not certainly known.

#### TENTH CENTURY.

1. **Անանիա Նարեկացի**, *Anania (Ananias) Naregatsi*.

(a) **Ներբող ՚ի վերայ եկեղեցւոյ Սաղարշապատայ**, *Nerpogh 'i vera yegeghetsvo Vagharshabada*; eulogy on the Patriarchal church of Vagharshabad, or Echmiadzin. The author was a Vartabed, and presided over the celebrated monastery at Nareg, and has the reputation of having been a learned and eloquent man.

(b) **Ճառ ընդդէմ Թոնդրակեցւոյ**, *Jar unttem Tontragetsvots*; a controversial tract against the Tontragetsik, a sect of reputed heretics who were descended from the Paulicians. A manuscript copy of each of the above works of this author is found in the library of St. Lazarus at Venice.

2. **Ղեւոնդ երէց**, *Ghevont yerets (Leontius the Priest)*.

**Պատմութիւն ելից Տաճկաց**, *Badmútium yelits DaIgats*; history of the origin of the Mohammedan power, and also of the Khalifs. The writer was a Vartabed. An imperfect copy in manuscript is found at Venice.

3. **Խոսրով Մեծն**, *Khosrov medziun (the Great)*.

(a) **Մեկնութիւն զբոց ժամակարգութեան**, *Megnútium kürots jamagarkútyan*; exposition of the Armenian breviary. The author was descended from a noble family, and became Bishop of Antsevatsia. An edition of the work was printed in Constantinople, A. D. 1730.

(b) **Մեկնութիւն պատարագի**, *Megnútium badaraki*; exposition of the mass.

4. **Գրեգոր Նարեկացի, *Kiirikor Naregatsi*.**

(a) **Նարեկ, *Nareg***; penitential prayers, ninety-five in number. The book is commonly called *Nareg*, and it is esteemed as one of the best specimens of fine writing in the language. Several editions have been printed in different places, but the most valuable, perhaps, are those of A. D. 1801 and 1827, published at Venice, with notes. The author is one of the most noted writers of the Armenian nation.

(b) **Մեկնութիւն երգոց երգոյն, *Megnûtiun yerlots yerkoïn***; commentary on Solomon's Song. Printed in Venice, A. D. 1789 and 1827. This last edition includes all the other works of the author.

(c) **Ճառք և գովեստք, *Jark yev kovesdk***; four panegyrics: one upon the holy cross; one upon the blessed virgin; one upon the apostles; and one upon St. James of Nisibin. Several passages of the last were translated into Latin, and published at Rome, A. D. 1756, by Cardinal Antonelli. The Armenian original has been several times published. The Venice edition, A. D. 1827, is perhaps the best.

(d) **Մեկնութիւն Յովբայ, *Megnûtiun Hovpa***; exposition of the thirty-eighth chapter of Job.

(e) **Տաղք, *Daghk***; hymns and spiritual songs used in the Armenian church at the feast of Pentecost, that of the holy cross, of the holy virgin, and of the consecration of the temple. Printed in Venice, A. D. 1827.

5. **Մեսրոպ երէց, *Mesrob yerets (the Priest)*.**

**Պատմութիւն մեծին Ներսեսի, *Badmûtiun medzin Nersesi***; history of Nerses the Great. The author was an ecclesiastic. This work was printed in Madras, A. D. 1775.

6. **Մովսէս Կաղանկատուացի, *Movses (Moses) Gaghangado-vatsi***. See Seventh Century, p. 253.

7. **Ստեփաննոս Մսողիկ, *Ûsdepannos (Stephen) Asoghig*.**

**Պատմութիւն Հայոց, *Badmûtiun Haiots***; history of the Armenian nation from its origin to A. D. 1000 or 1004. This historian was a native of Tarsus. His work is said to be remarkably exact in its chronology.

8. **Սամուէլ Կամրջաձորեցի, *Samûel (Samuel) Gamürchatsoretsi*.**

**Տօնական բանք**, *Donagan pank*; exposition of the festivals and ecclesiastical offices of the Armenian church.

9. **Թովմա վարդապետ Արժրունի**, *Tovma (Thomas) var-tabed Ardziürüni*.

**Պատմութիւն**, *Badmâtîun*; history, in five books. I have not been able to ascertain any thing more of this book or the author.

10. **Դավիթ վանահայր**, *Tavit vanahair (David the Abbot)*.

(a) **Ճառ 'ի վերայ պահոց**, *Jar 'i vera bahots*; treatise on fasting.

(b) **Հարցք երկուց իմաստասիրացն**, *Hartsk yergûts imasdasiratsün*; dialogues between two philosophers.

#### ELEVENTH CENTURY.

1. **Անանիա Սանահնեցի**, *Anania (Ananias) Sanahnetsi*.

(a) **Մեկնութիւն Թղթոցն Պօղոսի**, *Megnâtîun tüghtotsün Boghosi*; commentary on the epistles of Paul, said to have been compiled from Chrysostom.

(b) **Ճառ մարդկութեան Վրիստոսի**, *Jar martgûtyan Kü-risdosi*; treatise on the manhood of Christ, and on the ceremonies of the church; directed controversially against the Greek church.

(c) **Ճառք 'ի վերայ խոնարհութեան և պլն**, *Jark 'i vera khonarhûtyan yev ailiin*; homilies on humility and repentance, on instruction, and on the prophet Jonah, John the Baptist, and the apostle Peter.

(d) **Խրատ առ քահանայս**, *Khîrad ar kahanais*; advice to priests.

It is as yet a point in dispute, whether all these works are by one author.

2. **Արիստակէս Աստիվերոցի**, *Arisdages (Aristaces) Las-diverdtsi*.

**Պատմութիւն Հայոց**, *Badmâtîun Haiots*; history of the Armenian nation from A. D. 989 to A. D. 1071. The chief object of the writer was to describe the mournful overthrow of the famous city of Ani, by Alp Arslan, the second Sultan of the Seljûkian Turks, A. D. 1064. A copy in manuscript

is found in the library of the Armenian college at Tiflis, in Georgia.

3. **Պետրոս գետադարձ**, *Bedros kedatarts* (*Peter the River-turner*).

**Երգք հոգեւորք**, *Yerkük hokevork*; sacred hymns for the departed, and especially for the martyrs. The writer was Catholicos of the Armenians.

4. **Պօղոս Տարոնացի**, *Boghos* (*Paul*) *Daronatsi*.

**Պատասխան առ Թէոփիսէ**, *Badaskhan ar Teopiste*; reply to the Greek theologian Theopistus. This work, which was printed in Constantinople, A. D. 1752, is spoken of very disparagingly by the Romanists.

5. **Յովհաննէս Կոզեռն**, *Hovhannes* (*John*) *Gozerün*.

(a) **Ճառ 'ի վերայ Օրացուցի**, *Jar 'i vera Oratsütsi*; treatise on the Calendar. The author was a Vartabed, and a mathematician and astronomer.

(b) **Քրիստոնէական վարդապետութիւն**, *Kürisdoneagan var-tabedütünn*; a book on Christian doctrine; not now extant.

6. **Գրիգոր մագիստրոս**, *Kürikor makisdüros* (*Gregory the Magistrate*).

(a) **Թուղթք առ զանազանս**, *Tüghthk ar zanazaniüs*; a collection of letters on various political, historical, and philosophical subjects. The author was of noble birth, and became a distinguished literary character. He was buried in a monastery near Erzrüm, A. D. 1058.

(b) **Մեկնութիւն Քերականութեան**, *Megnätium Keraganüt-yan*; Armenian grammar.

(c) **Ոսանաւոր հազար տուն**, *Odanavor hazar dün*; poem of one thousand verses, on the principal facts in the Old and New Testament.

(d) **Ոսանաւոր 'ի սուրբ Խաչն**, *Odanavor 'i sürp Khachün*; elegy, in verse, on the holy cross.

This author is said to have translated many valuable works from the Greek and Syriac into the Armenian, and among the former, a portion of Euclid's Elements of Geometry.

7. **Գրիգոր վկայասէր**, *Kürikor vügaiaser* (*Gregory the Lover of martyrs*).

**Պատմութիւնք վկայից**, *Badmûtiunk vûgaiits*; stories of the martyrs, translated from the Syriac. The author was Catholicos of the Armenians.

8. **Սիսիանոս վարդապետ**, *Sisianos vartabed*.

**Ղառ պատմական և ներբողական**, *Jar badmagan yev ner-poghagan*; a panegyric on the forty martyrs of Sebastia or Sivas.

#### TWELFTH CENTURY.

1. **Յովհաննէս սարկաւաք**, *Hovhannes sargavak* (*John the Deacon*).

(a) **Տօմարական բանք**, *Domaragan pank*; explanation of national chronology.

(b) **Պատմութիւն Հայոց**, *Badmûtiun Haiots*; Armenian history. Manuscripts of this work and the preceding are found in the library of the Armenian college at Tiflis, in Georgia, one of them written A. D. 1403.

(c) **Ղառք քահանայութեան և պլն**, *Jark kahanaiûtyan yev ailin*; homilies on the priesthood, on the worship of images, Kürikor Lûsavorich, against the Nestorians, etc. etc.

(d) **Աղօթք**, *Aghotk*; a book of prayers; and **Շարական**, *Sharagan*; a book of hymns. The latter is greatly praised.

(e) **Բնախօսութիւն վասն շարժման երկրի**, *Pînakhosûtiun vasiin sharjman yergüri*; philosophy of earthquakes.

(f) **Նշանակ հաւատոյ**, *Nûshanag havado*; exposition of the creed.

2. **Խաչատուր Տարոնեցի**, *Khachadûr Daronetsi*.

**Հոգեւոր երգք**, *Hokevor yerkiuk*; sacred hymns, and also prayers used in the Armenian liturgy. They are found in the Italian translation of the liturgy, as published at Venice, A. D. 1826.

3. **Իգնատիոս վարդապետ**, *Iknadios (Ignatius) vartabed*.

**Սեկնութիւն Պաղատաւ**, *Megnûtiun Ghûgasû*; exposition of the Gospel of Luke. The author was a fellow student of Sarkis and Neres Shiinorhali. This work is considered as remarkably rich in thought, and strong and beautiful in style. Two editions have been printed in Constantinople: one, A. D. 1735, and the other, A. D. 1824.

#### 4. Գրիգոր աղայ, *Kirikor diğha* (*Gregory the Child*).

(a) Թուղթ առ Կայսր Յոնայ, *Túght ar gaisür Hünats*; letter to the Greek Emperor Emmanuel Comnenus, at Constantinople, in reply to a letter of condolence from the Emperor on the death of Nerses Clayensis. The writer was distinguished for his erudition when quite young, and hence his surname *diğha*, which means *child*. He was nephew of the Nerses just mentioned, and his successor in the office of Catholicos.

(b) *Ibid*; letter to the same Emperor, in which the writer announces the assent of the Armenian national council held in Romgla in Mesopotamia, to a re-union with the Greek church; and communicates the confession of faith adopted by the said council.

(c) Թուղթ առ պատրիարք Յոնայ, *Túght ar badriark Hünats*; letter to Michael, Greek Patriarch at Constantinople, on the same subject.

(d) Թուղթք առ եկեղեցականայ, *Túghtk ar yegegghetsaganats*; three letters addressed to the Armenian Bishops, Vartabeds, and Superiors of monasteries, for the convocation of the national council at Romgla.

(e) Թուղթք առ Պապի, *Túghtk ar Babi*; seven letters said to have been addressed to the Roman Pope Lucius III. They are not now extant.

(f) Թուղթք առ Հաղատացիս և այլն, *Túghtk ar Haghpadatsis yev ailin*; letters to the Vartabeds in Sanahin and Haghpad, and to various other persons. A copy in manuscript, handsomely written, is found in the Armenian Mission library at Bebek, near Constantinople.

(g) Ոտանաւոր ողբ, *Odanavor oghp*; a poetical lamentation over the capture of Jerusalem by Saladdin, A. D. 1187.

#### 5. Մխիթար Գօշ, *Mikhitar Kosh*.

(a) Եռակք, *Aragiik*; one hundred and ninety fables. They are noted for the purity of their style, and the excellence of their morals. They were printed in Venice, A. D. 1790.

(b) Դատաստանազիրք, *Tadasdanakirk*; book of statutes, collected from the most approved ancient writers, and especially from the Theodosian and the Justinian code. A manuscript copy is found in the Armenian college at Tiflis, in Georgia.

(c) *Մեկնութիւն Երեմիայի*, *Megnûtiun Yereimiai*; commentary on Jeremiah.

(d) *Աղօթք*, *Aghotk*; prayers for the communion.

Several other works are ascribed to this author, which are not extant.

6. *Մատթէոս Ուռհայեցի*, *Madteos (Matthew) Ūrhaiyetsi*.

*Պատմութիւն*, *Badmûtiun*; history of the Pakradûnyan kings of Armenia, commencing A. D. 952, and ending A. D. 1132. It is a work much lauded for the purity of its style, the richness of its incidents, and the accuracy of its statements. It was carried down to A. D. 1136 by Kürikor surnamed Yerets (the Priest).

7. *Միլիթար Հերացի*, *Milkhitar Heratsi*.

*Գիրք բժշկութեան*, *Kirk pûjûshgûtyan*; book of medicine. The author was a physician, and a particular friend of Nerses Shünorhali.

8. *Ներսէս Լամբրոնացի*, *Nerses Lampronatsi*.

(a) *Մեկնութիւն խորհրդոյ սուրբ պատարազի*, *Megnûtiun khorhürto sûrp badaraki*; exposition of the Armenian mass. The writer was Archbishop of Tarsus, and one of the most illustrious of all the literary men whom Armenia has produced. This work is found in manuscript, in the college at Tiflis, in Georgia.

(b) *Մեկնութիւնք զանազանք*, *Megnûtiunk zanazank*; commentaries on various books of the Bible, as the Psalms, the books of Solomon, and those of the twelve minor prophets. The latter commentary was printed in Constantinople, A. D. 1826.

(c) *Մեկնութիւն յայտնութեան*, *Megnûtiun haিদnûtyan*; commentary on the Revelation. This is rather a translation from the Greek of Andrew, Bishop of Cæsarea in Cappadocia, than an original work. A manuscript copy exists at Tiflis.

(d) *Բացատրութիւն հաւատամքի*, *Patsadiürûtiun hava-damki*; exposition of the creed.

(e) *Մտնաբանութիւն ՚ի ժողովն Հռովկայու*, *Adenapanûtiun ՚i joghoviin Hromglaiû*; oration before the national council at Romgla, A. D. 1179. The subject of this ora-



tion is the union of the Greek and Armenian churches; and it is considered as containing some of the highest specimens of eloquence to be found in any language. Several editions have been printed at different times and places; one of which, that of Venice, A. D. 1812, is accompanied by an Italian translation.

(f) **Ղառք Տէրունական տօնից**, *Jark Derûnagan donits*; two homilies, on the feasts of the ascension and Pentecost, recommended as models of eloquence. They were printed in Venice, A. D. 1787, in connection with the oration above mentioned.

(g) **Թուղթք առ լեւոն և Ռսկան**, *Tùghtk ar Levon yev Osgan*; letters addressed to Levon, king of the Armenians, and Osgan, a monk of Antioch.

(h) **Ղառք յանառակ որդին և պլն**, *Jark hanarag ortin yev ailiin*; sermons on the prodigal son, the wise steward, and the assumption of the virgin Mary.

(i) **Ոտանաւոր գովեստ 'ի վերայ սրբոյն Ներսէսի շնորհաւոր**, *Odanavor kovest 'i vera sùrpoin Nersesi shünorhalvo*; poetic eulogy on Nerses Shünorhali. This was published at St. Petersburg, in an edition of the works of the author, A. D. 1788; and at Constantinople, A. D. 1825.

(j) **Տաղք**, *Daghk*; sacred hymns; still used in the Armenian church, especially at Easter, on ascension day, and at other feasts.

9. **Ներսէս շնորհալի**, *Nerses shünorhali (the Graceful)*.

(a) **Յիսուս որդի**, *Hisûs orti (Jesus the Son)*; a poem consisting of eight thousand lines. The author was Catholicos of the Armenians, and one of the most distinguished of their writers. This poem has been repeatedly printed in various places.

(b) **Ոտանաւոր պատմութիւն ամանն Էդեսեսայ**, *Odanavor badmûtiun armanûin Yetesya*; elegy on the capture of Edessa, in Mesopotamia, A. D. 1144, by Emadeddin Zengi, Sultan of Aleppo. It contains two thousand and ninety lines, and has often been printed. An edition printed in Paris, A. D. 1826, was accompanied by a translation in French. A copy of the Armenian, in manuscript, exists in the Armenian Mission library at Bebek.

(c) **Պատմութիւն Հայոց**, *Badmûtium Haiots*; history of Armenia. Various editions have appeared at different times, one of which, printed in Constantinople, A. D. 1826, is condemned by the Romanists, as containing "audacious interpolations" against the council of Calcedon.

(d) **Մեկնութիւն բարձրացուցէքի և պլն**, *Megnûtium partsiuratsûtseki yev ailiin*; two homilies in rhyme: one on the holy cross, and the other on the celestial hierarchy.

(e) **Այլ և պլ տաղք**, *Ail yev ail daghk*; various sacred hymns used in the Armenian church-service.

(f) **Հաւատով խոստովանիմ**, *Havadov khosdovanim*; a prayer in twenty-four parts, for every hour in the day. This has often been printed, and the Venice edition, A. D. 1822, is in twenty-four different languages; the translations having been made under the superintendence of Father Aucher, Principal of the monastery of St. Lazarus, near Venice.

(g) **Բնդհանրական**, *Unthanragan*; pastoral encyclical letter, addressed to the whole Armenian church, at the time when the author was elected Catholicos. Printed in St. Petersburg, A. D. 1788; in Constantinople, A. D. 1825; and in Venice, A. D. 1829. This last edition has a Latin translation.

(h) **Զանազան Թուղթք**, *Zanazan tûghik*; letters to different individuals, on various subjects. Some of them are in a very finished style, and all have been printed both in St. Petersburg and in Constantinople.

(i) **Ատենաբանութիւն**, *Adenapanûtium*; oration pronounced on the day of the author's election as Catholicos.

(j) **Այլ և պլ ոտանաւորք**, *Ail yev ail odanavork*; various other small works by the same author, as: verses on the alphabet, for children; confession of faith; exposition of an essay by David the Invincible; on the crucifixion; commentaries, and fragments of commentaries, on Matthew, and the seven Catholic Epistles, etc. etc.

10. **Սամուէլ Ենեցի**, *Samûel (Samuel) Anetsi*.

**Ժամանակագրութիւն**, *Jamanagakiürûtium*; universal chronicle of the kingdoms of the world, brought down to A. D. 1179. It was published at Milan, A. D. 1818, with a Latin translation.

11. Սարգիս վարդապետ, *Sarkis (Sergius) vartabed*.

(a) Մեկնութիւն թղթոց կաթողիկեայց, *Megnûtiun tugh-tots gatoghigyaits*; commentary on the seven Catholic Epistles. An edition was printed in Constantinople, A. D. 1743, and another, A. D. 1826.

(b) Մեկնութիւն Իսայեայ, *Megnûtiun Yesaiya*; commentary on Isaiah; not known to exist at present.

(c) Ճառք, *Jark*; forty-three homilies, on various religious subjects; printed in Constantinople, A. D. 1743.

This author was a classmate of Nerses Shünorhali, and is considered one of the purest classical writers in the Armenian language.

THIRTEENTH CENTURY.

1. Արիստակէս գրիչ, *Arisdages kürich (the Grammarian)*.

(a) Ճառք մկրտութեան Վրիստոսի և այլն, *Jark müğür-dûtyan Kürisdosi yev ailiin*; homilies on the baptism of Christ, and his temptation in the wilderness.

(b) Վերականութիւն, *Keraganûtiun*; grammar, and the art of penmanship.

(c) Համառօտ բառարան, *Hamarod pararan*; pocket dictionary of the Armenian language.

Some ascribe these works to another writer of the same name in the eleventh century.

2. Կարապետ գիտնական, *Garabed kidnagan (the Learned)*.

(a) Ոտանաւոր 'ի խրատ մանկանց, *Odanavor 'i khürad mangants*; poem for the instruction of youth.

(b) Համառօտութիւն ճառից Սարգիսի, *Hamarodûtiun Jarits Sarkisi*; abridgment of the forty-three homilies of Sarkis Vartabed, of the twelfth century.

(c) Վարք Շինորհալոյ և այլն, *Vark Shiinorhalvo yev ailiin*; lives of Nerses Shünorhali, Iknadios Vartabed and Sarkis Vartabed.

This author was a learned man and a beautiful writer.

3. Կիրակոս Վանձակեցի, *Giragos Kantsagetsi*.

Պատմութիւն ժամանակի իւրոյ, *Badmûtiun jamanagi iuro*; history of Armenia from A. D. 300 to 1260, being especially

full on the times of the author. This work contains an account of the invasion of Armenia by the Tartars.

4. **Կոստանդին Բարձրբերդցի**, *Gosdantin (Constantine) Partsiurperts*.

**Վեց նամակք**, *Vets namagül*; six letters: some to Pope Innocent IV, and others to the Armenian nation on theological points. The author was Catholicos of the Armenians.

5. **Յովհաննէս Եղնկացի**, *Hovhannes (John) Yezüingatsi*.

(a) **Մեկնութիւն քերականութեան**, *Megnûtiun keraganûtiyan*; explication of the Armenian grammar.

(b) **Ճառ յաղաքս երկնային մարմնոց**, *Jar haghakius yergnâiin marmnots*; treatise on the heavenly bodies,—their properties and movements. An edition was printed, A. D. 1792, in New Nakhchevan, in Russia. A manuscript copy exists at Venice, and another at Tiflis, in Georgia.

(c) **Գովեստ սուրբ Լուսաւորչին**, *Kovesd sûrp Lûsavorchin*; two eulogies: one in honor of Kürikor Lûsavorich, and the other in honor of his sons and grandsons. Two editions of both have been printed in Constantinople: one, A. D. 1737, and the other A. D. 1824.

(d) **Վարդք և խրատք**, *Karozk yev khîradk*; sermons and counsels. A copy in manuscript is found in the library of the Armenian college at Tiflis, in Georgia.

(e) **Աշխարհացոյց**, *Ashkharhatsoits*; geography of the world; found in the same library.

(f) **Խրատական վարդապետութիւն**, *Khîradagan vartabedûtiun*; a book of disciplinary precepts, taken from the so-called Apostolic Canons, and from the writings of the most illustrious Fathers and doctors.

(g) **Մեկնութիւն Մատթէոսի**, *Megnûtiun Madteosi*; commentary on the gospel of Matthew, commenced by Nerses Shünorhali, and completed by Hovhannes. It was printed in Constantinople, A. D. 1825.

(h) **Բան ոտանաւոր երկնային մարմնոց և այլն**, *Pan odanavor yergnâiin marmnots yev ailiin*; poetical compositions, on the motions and order of the heavenly bodies; and various lyrical pieces, as chants, elegies, hymns, etc.

This author was versed in several languages.

6. **Յովհաննէս Արժիշեցի**, *Hovhannes (John) ArJishetsi*.

**Համառօտ մեկնութիւն պատարազի**, *Hamarod megnûtiun badaraki*; a short exposition of the Armenian mass; printed in Constantinople, A. D. 1717 and 1799.

7. **Հովհաննէս Գառնեցի**, *Hovhannes (John) Karnetsi*.

(a) **Խրատք առ միանձինս**, *Khiüradk ar miantsinüs*; counsels to monks.

(b) **Գիրք աղօթից**, *Kirk aghotits*; book of prayers. The author was a Vartabed.

8. **Հովհաննէս վանական**, *Hovhannes vanagan (John the Monk)*.

(a) **Մեկնութիւն Յովբայ**, *Megnûtiun Hovpa*; commentary on Job; found in manuscript at Tiflis, in Georgia.

(b) **Հարցմունք և պատասխանք**, *Hartsmûnk yev badaskhauk*; questions and answers on various subjects.

(c) **Ճառք 'ի տարեմունն և այլն**, *Jark 'i daremûdiin yev ailûin*; essays on the close of the year, and other topics.

(d) **Բացատրութիւն Շարականի "ուրախացի" և այլն**, *Patsadûrûtiun Sharagani "ûrakhatsir" yev ailûin*; exposition of a hymn on the transfiguration, found in the Armenian service, etc.

(e) **Հարցմունք 'ի վերայ Հին և Նոր կտակարանաց**, *Harts-mûnk 'i vera Hin yev Nor güdagaranats*; questions on the Old and New Testaments.

(f) **Ճառ Հաւատոյ**, *Jar havado*; discourse on faith.

(g) **Բանք յաղաքս բղխման Հոգոյն սրբոյ**, *Pank haghakiis piughkhman Hokoïn surpo*; procession of the Holy Ghost from the Father and the Son. A portion of this work is found in the works of Giragos, a disciple of the author.

(h) **Յարձակումն Թաթարաց**, *Hartsagûmûn Tatarats*; invasion of the Tartars, A. D. 1236, and its attendant events in Georgia and Armenia; not now extant.

9. **Յակոբ Ալայեցի**, *Hagop Gülaiyetsi*.

(a) **Շրջաբերական նամակ**, *Shürchaperagan namag*; encyclical letter on the author's accession to the office of Catholicos.

(b) **Բացատրութիւն այլ և այլ սուրբ գրոց և հայրապետաց**, *Patsadûrûtiun ail yel ail sûrp kürots yev hairabedats*; remarks upon various passages of the Scriptures, and the Fathers.

(c) Ոտանաւոր յաղաքս ճննդեան, *Odanavor haghakiis dziiniintyan*; hymn sung to this day in the church, at the feast of the nativity of the virgin Mary.

10. Գեորգ Սկեւոացի, *Kevork (George) Sgevratsi*.

Մեկնութիւն Իսայեայ, *Megnûtiun Yesaiya*; commentary on Isaiah, compiled chiefly from the works of Chrysostom, Ephraim, and Cyril of Alexandria. The compiler was a Vartabed.

11. Խաչատուր Կեչաւացի, *Khachadûr Gecharatsi*.

(a) Պատմութիւն Ալեքսանդրի Մակեդոնացոյ, *Badmûtiun Agheksantri Magetonatsvo*; history of Alexander the Great.

(b) Ողբ արձանական, *Oghp artsanagan*; elegiac poem in honor of Alexander.

(c) Երգք, *Yerkük*; hymns and spiritual songs.

This author was a Vartabed.

12. Գրիգոր Սկեւոացի, *Kürikor (Gregory) Sgevratsi*.

(a) Ճառք զանազանք, *Jark zanzazank*; homilies on the sufferings and resurrection of Christ, on John the Baptist, on the assumption of the virgin Mary, etc.

(b) Լուծմունք Եւաղորի, *Lûdzmûnk Yevaküri*; explication of a book of Evagrius.

(c) Բան Իսայեայ զլիւյ ԺԷ, *Pan Yesaiya külkho 53*; discourse on the fifty-third chapter of Isaiah. A copy in manuscript exists in Venice.

(d) Ճառ քրիստոնէական վարդապետութեան, *Jar kürisdo-neagan vartabedûtiyan*; treatise on Christian doctrine.

13. Գրիգոր Մեաւադեցի, *Kürikor (Gregory) Anavarzetsi*.

(a) Նոր Օրացոյց, *Nor Oratsoits*; a new calendar, compiled after the model of the Greek and Latin.

(b) Վկայաբանութիւն, *Vügaiapanûtiun*; Armenian martyrology, enlarged by many additions from the Greek, Roman and Syrian.

(c) Երգք, *Yerkük*; various hymns.

(d) Թուղթք առ իշխանս Հայոց, *Tüghitk ar ishkkhanis Haiots*; letters to several Armenian rulers on the necessity of zeal in extirpating heresies.

This author was Catholicos of the Armenians, and was a learned man, and a classical writer.

14. Մաղաքիա արեղայ, *Maghakia apegha* (*Malachi the Monk*).

Պատմութիւն ազգին նետողաց, *Badmútium azkin nedoghats*; history of the invasion of Armenia by the Tartars, up to A. D. 1272.

15. Մխիթար Անեցի, *Mikhhitar Anetsi*.

(a) Հնապատում Ժամանակագրութիւն, *Hinabadum jama-nagakiurátium*; antiquities of Armenia, Georgia, and Persia.

(b) Աստղաբաշխութիւն, *Asdeghapashkhútium*; astronomy translated from the Persian. Neither this work nor the preceding is now extant. The author was an ecclesiastic, and well versed in foreign languages.

16. Մխիթար Սկեւոսցի, *Mikhhitar Sgevratsi*.

Բան ընդդէմ Հռովմայի պապին, *Pan unttem Hrovmai babin*; a book against the claims of the Roman Pontiff to the primacy of the church. The author was an ecclesiastic.

17. Բենիկ վարդապետ, *Penig vartabet*.

Աղօթամատոյց գիրք, *Aghotamadoits kirk*; book of prayers, composed in imitation of the style of the celebrated Naregatsi.

18. Ստեփաննոս Ուսպեւեան, *Üsdepannos* (*Stephen*) *Ürbelyan*.

(a) Պատմագիրք վասն Սիւնեաց աշխարհին, *Badmakirk vasiin Siunyats ashkharhin*; history of the province of Armenia called Siunia.

(b) Չեռնարկ, *Tsernarg*; a manual of doctrine. Its object is chiefly to combat the doctrines of the council of Calcedon. It was printed in Constantinople, A. D. 1755.

(c) Ողբերգութիւն, *Oghperkútium*; an elegy on the fallen fortunes of the Armenian nation; printed in New Nakhchevan, in Russia, A. D. 1798.

(d) Թուղթ 'ի վերայ Ժողովոյ Վաղկեդոնի, *Túght 'i vera joghovo Kaghgetoni*; letter to the Catholicos Kùrikor VII., on the council of Calcedon. This letter has never been printed, and a Romanist author says that, on account of its abominable heresies, no one can desire to see it published.

19. Վահրամ Բաբունի, *Vahram Rapûni*.

(a) Ոտանաւոր պատմութիւն Ռուբենեանց, *Odanavor badmûtiun Rûpenyants*; metrical history of the Armenian kings of Cilicia, called the Rûpenyants. Printed in Madras, A. D. 1810.

(b) Ճառ սուրբ Երրորդութեան, *Jar sûrp Yerrortûtyan*; treatise on the Trinity.

(c) Ճառ 'ի մարդեղութիւն, *Jar 'i marteghûtiun*; treatise on the incarnation.

(d) Ճառ 'ի յարութիւն և 'ի համբարձումն, *Jar 'i harûtiun yev 'i hampartsûmûn*; homily on the resurrection and ascension of Christ.

(e) Մեկնութիւն Դատաւորաց և Եսայեայ, *Megnûtiun Tadvorats yev Yesaiya*; exposition of the Judges and Isaiah.

(f) Ճառ 'ի պենտէկոստէ, *Jar 'i bendegosde*; essay on Pentecost.

This author was a native of Edessa, in Mesopotamia; and enjoyed the highest reputation.

20. Վարդան Բարձրբերդցի, *Vartan Partsürpertsi*.

(a) Բնդհանուր պատմութիւն, *Unthanûr badmûtiun*; universal history, from the beginning of the world, and brought down to A. D. 1267. This author was surnamed the Great; and he is said to have been well versed in the Greek, Syriac, Persian, Hebrew and Tartar languages.

(b) Մեկնութիւն հինք զրոյց Մովսէսի, *Megnûtiun hink kûrots Movsesi*; commentary on the five books of Moses. It is found in manuscript at Tiflis, in Georgia.

(c) Մեկնութիւն Սաղմոսի, *Megnûtiun Saghmosi*; commentary on the Psalms and Solomon's Song.

(d) Գովեստ սուրբ Խոսաւորչին, *Kovesd sûrp Lûsavorchin*; eulogy on Kûrikor Lûsavorich.

(e) Բացատրութիւն Շարականի, *Patsadiûrûtiun Sharagani*; exposition of the Armenian hymn-book.

(f) Մեկնութիւն զանազան բանից Աւետարանի, *Megnûtiun zanzan panits Avedarani*; commentary on various passages in the Gospels, particularly in John's Gospel.

(g) Ճառք զանազանք, *Jark zanzank*; homilies on various subjects.



(h) Վերականգնութիւն, *Keraganútium*; grammar of the Armenian language. A manuscript copy is said to exist at Constantinople.

(i) Մահէք, *Aragük*; book of one hundred and forty-four fables, partly selected and partly original, called "The Fox-book." Forty-five of these fables were selected and published at Paris, A. D. 1825, by the Asiatic Society, with a French translation.

(j) Երեք երգք, *Yerek yerkiük*; three hymns, much esteemed in the Armenian church.

(k) Մեկնութիւն Դանիելի, *Megnútium Tanieli*; commentary on Daniel. A manuscript of this work, said to have been written A. D. 1297, only twenty-six years after the death of the author, is found in the monastery of St. Lazarus, at Venice. It was also printed in Constantinople, A. D. 1826.

21. Վարդան կամ Վարկամ Սեւակունցի, *Vartan, gam Varkham, Syavlerüntsi* (*Vartan, or Varkham, of Black Mountain*).

Խրատք առ Հայս, *Khüradk ar Haiüs*; warning to the Armenians against the encroachments of Romanism; and a refutation of the letter of the Roman Pontiff to the Armenian king Hetüm. The writer was a monk.

22. Զաքարիա Ծործորեցի, *Zakaria (Zachariah) Dzordzoretsi*.

Թուղթ առ Յովհաննէս Որպէլ, *Tught ar Hovhannes Orbel*; letter in answer to various questions of Hovhannes Orbel, as to the faith and customs of the times. The writer was Bishop of Dzordzor.

#### FOURTEENTH CENTURY.

1. Հեթում Բ. արքայ Հայոց, *Hetüm II. arka Haiots* (*King of Armenia*).

Ոտանաւոր 'ի վերայ սուրբ գրոց, *Odanavor 'i vera sûrp kiürots*; poems on the Bible. They are found in some of the printed editions of the Armenian Bible, as in that printed in Amsterdam, A. D. 1666; that of Constantinople, A. D. 1705; and that of Venice, A. D. 1733.

2. Հեթում պատմիչ, *Hetüm badmich* (*the Historian*).

(a) **Պատմութիւն Թաթարաց**, *Badmâtium Tatarats*; history of the Tartars in the fourteenth century. The author was of royal blood, and became a monk.

(b) **Պատմութիւն իւրոյ ժամանակի**, *Badmâtium iuro jamanagi*; oriental history. It was written in French by the author, and published at Paris, A. D. 1529, under the title: "Histoire merveilleuse du Gran-Can." A Latin translation was published at Haguenau, in France, A. D. 1529.

(c) **Համառօտ տարեգրութիւն**, *Hamarod darekürâtium*; compendious chronicle, containing various Armenian, Syrian, and European stories, from A. D. 1076 to the time of the author.

3. **Յովհաննէս Գանձակեցի**, *Hovhannes (John) Kantsagetsi*. **Տօնապատճառ**, *DonabadJar*; book of feasts, that is, on the origin and design of the festivals of the church.

4. **Հակոբ Թարգման**, *Hagop tarkman (Jacob the Interpreter)*.

(a) **Ղառ 'ի վերայ առաքինութեան**, *Jar 'i vera arakinût-yan*; treatise on virtue.

(b) **Ղառ 'ի վերայ մոլութեան**, *Jar 'i vera molûtyan*; treatise on vice. This work and the preceding have gone through two editions at Venice.

(c) **Ղառ 'ի վերայ իրաւանց և դատաստանի**, *Jar 'i vera iravants yev tadasdani*; treatise on right and judgment.

5. **Յովհաննէս Որոտնեցի**, *Hovhannes (John) Orodnetsi*.

(a) **Մեկնութիւն Յովհաննու և Պօղոսի**, *Megnâtium Hovhannû yev Boghosi*; commentary on the Gospel of John, and on Paul's epistles.

(b) **Ղառ իմաստասիրութեան**, *Jar imasdasirûtyan*; homily on philosophy.

(c) **Ղառք զանազանք 'ի վերայ սուրբ գրոց**, *Jark zanazank 'i vera sûrp kûrots*; homilies intended to explain certain passages of the Scriptures.

(d) **Բացատրութիւն գրոց Արիստոտելի**, *Patsadiirâtium kûrots Arisdodeli*; explanation of the two works of Aristotle called "the Categories" and *περί ἐμφυεως*.

(e) **Բան 'ի վերայ Փիլոնի Եբրայեցւոյ**, *Pan 'i vera Piloni Yebraiyetsvo*; remarks on two homilies of Philo the Jew.

(f) **Հինք քարոզք**, *Hink karozk*; five sermons on "Of old hast thou laid the foundations of the earth," "In the beginning was the Word," etc., and other passages. A manuscript copy is found in the library of the Armenian college at Tiflis, in Georgia.

6. **Գրեգոր Տաթեւացի**, *Kürikor (Gregory) Tatevatsi*.

(a) **Հարցաբանութիւն 'ի վերայ մոլորութեանց զանազանց և այլն**, *Hartsapanûtium 'i vera molorâtyants zanzants yev ailin*; book of questions and answers on the errors of the Jews, the Manichæans, the Mohammedans, and certain other sects; also, on the Creator; on the creation of man; the incarnation of the divine Word; the end of the world; the universal judgment; and various other subjects.

A folio edition of this work was published at Constantinople, A. D. 1729, the article relating to Mohammed being omitted. A manuscript copy of the entire work is found in the Armenian Mission library at Bebek.

(b) **Չմերան և ամառան**, *Tsümeran yev amaran*; book of sermons adapted to the two seasons of the year, summer and winter. Printed in Constantinople, in two volumes folio, A. D. 1740 and 1741.

(c) **Բացատրութիւն աշխարհական մատենադրից**, *Patsadürûtium ashkharhagan madenakürits*; exposition of profane writers.

(d) **Բացատրութիւն գրչութեան**, *Patsadürûtium kürchüt-yan*; explanation of the system of writing of Arisdages and Kevork.

(e) **Բացատրութիւն Կիւրեղի**, *Patsadürûtium Giureghi*; explanation of a book of Cyril of Jerusalem.

(f) **Սեկնութիւնք սուրբ գրոց զանազանց**, *Megnâtiumk sûrp kürots zanzants*; sundry comments on the Proverbs, Ecclesiastes, book of Wisdom, Solomon's Songs, the Psalms, Job, Isaiah, and the Gospels of Matthew, Luke, and John; also, on the canonical hours of the Armenian service. Portions of these are found in Tiflis.

7. **Գեորգ Կենկացի**, *Kevork (George) Yezüingatsi*.

(a) **Հրահանգք 'ի վերայ մկրտութեան և այլն**, *Hürahankük 'i vera mügürdüt-yan yev ailin*; instructions on the mode of

administering baptism and marriage. It is found in the Armenian college at Tiflis.

(b) **Ներքող Հրեշտակապետաց**, *Nerpogh Hüreshdagabedats*; panegyric in praise of archangels.

(c) **Բացատրութիւն Ճառից Գրիգորի Նազեանցէն**, *Patsadürütüin Jarits Kürikori Nazianzen*; explanation of the homilies of Gregory Nazianzen.

8. **Մատթէոս վարդապետ**, *Madteos (Matthew) vartabed*.

**Ճառ 'ի վերայ ստեղծման**, *Jar 'i vera üsdegdhdzman*; discourse on the creation. An ancient manuscript copy, supposed to have been written by the author's own hand, exists in the library of the Armenian college at Tiflis, in Georgia.

9. **Մովսէս Եղեկացի**, *Movses (Moses) Yezüingatsi*.

**Յաւելուածք 'ի մեկնութիւն ժամագրոց**, *Havelüadzék 'i megnütüin jamakürots*; supplement to the exposition of the prayer-book by Khosrov,

10. **Բարսեղ Մաշկուորցի**, *Parsegh (Basil) Mashgüvortsi*.

**Մեկնութիւն Մարկոսի**, *Megnütüin Margosi*; exposition of Mark the Evangelist. Printed in Constantinople, A.D. 1826.

11. **Սմբատ պատմիչ**, *Simpad badmich (the Historian)*.

**Պատմութիւն Կիլիկեայ Թագաւորաց**, *Badmütüin Giliğya takavorats*; history of the most illustrious acts of the Armenian kings of Cilicia; not now extant.

12. **Դանիէլ Սսեցի**, *Taniel (Daniel) Süsetsi*.

**Ջատագովութիւն Հայոց Հաւատոյ**, *Chadakovütüin Haiots havado*; apology for the faith and morality of the Armenians; addressed to the Roman Pope.

13. **Վարդան Մարաթացի**, *Vartan Maratatsi*.

**Եղթամատոյց գիրք**, *Aghotamadoits kirk*; prayer-book for use at the sacred places in Jerusalem.

14. **Եսայի Նչեցի**, *Yesaii (Isaiah) Nüchetsi*.

(a) **Մեկնութիւն Եղեկիելի**, *Megnütüin Yezegieli*; commentary on Ezekiel.

(b) **Մեկնութիւն քերականին**, *Megnütüin keraganin*; an explanation of Armenian grammar.

(c) **Մեկնութիւն ժամագրքի**, *Megnütüin jamakürki*; an exposition of the Armenian breviary.

## FIFTEENTH CENTURY.

1. **Առաքել Սինեցի, Arakel Siunetsi.**

(a) **Ադամազիրք, Atamakirk;** a poem in three cantos on Adam. The first two cantos were published at Constantinople, A. D. 1721.

(b) **Ոտանաւոր 'ի վերայ նշանաց զոդիակոսին, Odanavor 'i vera nüshanats zotiagosin;** the twelve signs of the zodiac, in verse. A manuscript copy is found in the Armenian college at Tiflis, in Georgia.

(c) **Վարք Լուսաւորչի և Ներսէսի ոտանաւոր, Vark Lûsavorchi yev Nersesi odanavor;** lives of Kürikor Lûsavorich and Nerses the Great, in verse.

(d) **Բանք 'ի վերայ անյաղթ Դաւթի սահմանաց, Pank 'i vera anahaght Tavti sahmanats;** remarks on the book of definitions of David the Invincible.

(e) **Հրահանգ 'ի վերայ ձեռնադրութեան, Hürahank 'i vera tsernatiürütian;** instructions on the administration of the rite of ordination.

This author was archbishop of Siunia.

2. **Ամիրտովատ Ամասիացի, Amirdolvat Amasiatsi.**

**Մեզիտաց անպէտ, Ankidats anbed (the Useless to the ignorant);** book of universal medicine. The author was a native of Amasia, and a physician; had travelled extensively, and was reputed to be well versed in languages. The work consists of two large folio volumes, and is based on the theory that there are only two causes of all disease, namely, heat and cold.

3. **Կիրակոս Եղնկացի, Giragos Yezüingatsi.**

(a) **Մեկնութիւն Եւագրի, Megnûtiun Yevakiiri;** commentary on Evagrius.

(b) **Թուղթ ընդհանուր Հայոց ազգին, Tûght unthanûr Haiots azkin;** letter addressed to the whole Armenian people.

(c) **Հրահանգ 'ի վերայ խոստովանանքի և պյլն, Hürahank 'i vera khosdovananki yev aیلin;** instructions on confessions, and on the true faith.

(d) **Վկայաբանութիւն, Vügaiapanûtiun;** book of martyr-ology.

(e) Ոտանաւոր գովեստ սուրբ կուսոյ, *Odanavor kovest sŭrŭp gŭso*; hymn in praise of the virgin Mary. The lines begin with letters in alphabetical order; it is found in the Armenian hymn-books.

This writer is considered as the purest of his age.

4. Յակոբ Ղլիմեցի, *Hagop (Jacob) Ghŭirimetsi*.

(a) Ճառ ժամանակագրութեան, *Jar jamanagakŭrŭtŭyan*; treatise on chronology.

(b) Ճառ Յովհաննու յղացման և պլն, *Jar Hovhannŭ hiŭghatsman yev ailiin*; treatises on the conception of John the Baptist, the annunciation, and the birth, baptism and crucifixion of Christ.

5. Գրիգոր Խլաթեցի, *Kŭrikor (Gregory) Khŭlatetsi*.

(a) Նոր վկայաբանութիւն, *Nor viŭgaiapanŭtŭiun*; lives of modern martyrs. This work was added to the great national Martyrology of the Armenians, called Haismavŭrk, and published at Constantinople, A. D. 1706 and A. D. 1730.

(b) Հոգեւոր երգք, *Hokevor yerkiŭk*; sacred songs in praise of the martyrs; used in the churches to this day.

This author was a monk.

6. Մխիթար Ապարանցի, *Mŭkhitar Abarantsi*.

Տրամախօսութիւն Ֆրա մխիթարչի, *Dŭramakhosŭtŭiun Fŭira mŭkhitarchi*; reasonings and arguments on matters of faith; and a solution of various difficult questions of the age. This work is said by the Romanists to have an infusion of erroneous opinions.

7. Թովմայ Մեծոբեցի, *Tovma (Thomas) Medzopetsi*.

(a) Պատմութիւն Լանկթամուրայ և պլն, *Badmŭtŭiun Langtamŭra yev ailiin*; history of Timŭr-leng (Tamerlane), and also an account of the division of the office of Catholicos between Echmiadzin and Sis. The author was a Vartabed.

(b) Մեղնութիւն Դանիելի, *Megnŭtŭiun Tanieli*; commentary on Daniel.

(c) Թուղթք զանազանք, *Tŭghthk zanazank*; collection of letters addressed to Tovma by some of his cotemporaries.

(d) Վերջին օգման կերպն, *Verchin odzman gerbiun*; the mode of administering the rite of extreme unction according to the Greek and Latin ritual.

## SIXTEENTH CENTURY.

1. **ՎՆԿԱՍ ԿԵՂԵՑԻ**, *Ghûgas (Luke) Geghetsi*.

(a) **ՈՒՄԱՆԱԼՈՐ ՕՐԱՅՈՅՅ**, *Odanavor Oratsoits*; a Gregorian calendar in verse.

(b) **ԵՐԱԺՇՈՒԹԵԱՆ ԿԱՆՈՆՔ**, *Yerajûshdûtyan ganonk*; rules for singing in the Armenian church.

2. **ԿՐԻԿՐ ՆՂԹԱՄԱՐՅԻ**, *Kûrikor (Gregory) Aghtamartsî*.

**ՈՒՄԱՆԱԼՈՐ ԲԱՆՔ ԵՐԻԼՔ ԼԵՂՈՒՔ**, *Odanavor pank yeriuk lezûok*; ten poems on various subjects, composed in three languages: Armenian, Turkish, and Persian. The author was Catholicos at the convent of Aghtamar.

3. **ՍՏԵՓԱՆՆՈՍ ՍԱԼՄԱՍՏԵՑԻ**, *Ûsdepannos (Stephen) Salmasdetsî*.

**ՇՐՋԱՐԵՐԱԿԱՆ ԹՈՒՂԹ Լ ԱՅՆ**, *Shûrchaperagan tûght yev aîlin*; a circular epistle; a compendious exposition of John's Gospel; and a preliminary discourse on the four Evangelists. Of the last named work there is said to be extant a Persian translation, supposed to have been made by the author. He was Catholicos of the Armenians.

4. **ԹԱՂԷՍ ՍԵՓԱՍՏԱՅԻ**, *Tateos (Thaddeus) Sepasdatsî*.

**ՈՂԵՐԳՈՒԹԻՒՆ**, *Oghperkûtiun*; an elegy on the calamitous events of the age.

## WORKS OF UNKNOWN AGE.

1. **ՆՂԹԱՐՔ**, *Aghtark (the Horoscope)*; a book of fortune-telling by astrology. Anonymous.

2. **ԳԱՆՃՔ**, *Kantsk (Treasures)*; a collection of church-hymns, the best of which are by Nerses Shûnorhali, and Kûrikor Naregatsî.

3. **ԱՐՏԵՍՈՒ ԹՈՒՆՅ**, *Arhesd tûots (Art of numbers)*; for the use of wise men and astrologers. Anonymous.

8. **ՃԱՆ Ի ՍՈՒՐԷ ԽԱՇՆ**, *Jar 'i sûrp khachûn*; essay on the holy cross, by Bishop ՍԻՍԱԷԼ *Misael*.

5. **ՊԱՄՈՒԹԻՒՆ ՕՐԵԼԵԱՆ ԳԵՂՆ**, *Badmûtiun Orpelyan tseghin*; history of the Orpelyan family. Anonymous.

6. Համառօտ աշխարհագրութիւն, *Hamarod ashkharhakürütüin*; short geography, by a certain Vartan.

7. Մակեք, *Aragük*; proverbs, by a certain Vartan.

8. Հիւրիսիմեայ յիշատակարանի պատմութիւն, *Hüripsimya hishadagarani badmütüin*; brief history of the building of a monument by Gomidas Catholicos in honor of Hüripsime the nun and martyr, by Vürtanes.

9. Դառ ընդդէմ պատկերամարտիցն, *Jar unttem badgeramarditsün*; essay against the opposers of pictures, by the same.

10. Հին սաղմոսերգութիւն, *Hin saghmoserkütüin*; ancient church-psalmody; the authors are partly ancient and partly modern; and some are mentioned by name, and some not.

11. Հին և Նոր օրացոյցք, *Hin yev Nor oratsoitsk*; ancient and modern calendars; division of time; etc. etc. Anonymous.

12. Տօնացոյց, *Donatsoits*; guide to the feasts. Anonymous.

## TRANSLATIONS OF THE GREEK CHURCH FATHERS EXISTING IN THE ARMENIAN LANGUAGE.

Within the last three years, an appeal has been made, for the first time, it is believed, by Europeans, to Armenian literature, for the settlement of an important question in church history. In the year 1845, there appeared in London and Berlin a book entitled: "The ancient Syriac version of the Epistles of St. Ignatius to St. Polycarp, to the Ephesians, and the Romans, together with extracts from his epistles collected from the writings of Severus of Antioch, Timotheus of Alexandria, and others; by William Cureton." It was accompanied by a translation into English of the Syriac text, and by the original Greek text of the epistles found in this Syriac version. It was maintained by Mr. Cureton, that what the Greek text contains more than is found in the Syriac, does not belong to the original of Ignatius, but has been added by later hands.

In opposition to this view, Professor Petermann, in a dissertation read before the German Oriental Society in 1846, and in his collection of the epistles of Ignatius, published



in 1849, argued that the Armenian version, which is said to be a century older than the Syriac (having been made in the fifth century), containing thirteen letters of Ignatius, is a true version of these epistles,—the Syriac consisting only of extracts, interspersed with prayers.

To this Mr. Cureton has replied, having published a new edition of his book in 1849, with a full and critical discussion of the subject, in which he endeavors to maintain his former ground.

These circumstances thus briefly related, very naturally suggest the inquiry, whether a critical examination of the translations of other Fathers of the Christian church, existing in the Armenian language, might not bring many interesting things to light; and especially, whether it might not aid in deciding what really came from their hands, and what is apocryphal. With the hope of stimulating investigation in this direction, I herewith subjoin a catalogue of all the works, or portions of the works, of the early Fathers, now existing in the Armenian language, so far as I have been able to ascertain. This list might be considerably enlarged, by a thorough exploration of the libraries in the Armenian convents in the interior of Turkey and Georgia; each of which, though small, is known to be more or less rich in ancient Armenian manuscripts.

I will simply add, that, whenever in this catalogue a translation is denominated ancient, it must be understood to belong to the fifth century, near the beginning of which the Armenian alphabet was first invented.

#### FIRST CENTURY.

**Իգնատիոս Անտիոքացի, *Iknadios Andio katsi (Ignatius of Antioch).***

**Երեքուսանն թուղթք, *Yerekdasan tûgh tk;*** thirteen letters, translated from the Greek by Mesrob and others in the fifth century. Printed in Constantinople, A. D. 1783. From the preface it appears, that this printed edition was compiled from five manuscript copies in Armenian; but how ancient these were, is not stated; nor whether each of them contained all the thirteen letters complete. The reverse of this seems to be implied.

## THIRD CENTURY.

1. **Ալեքսանդր Արուսաղեմացի**, *Agheksantiür Yerúsaghe-matsi* (*Alexander* (probably Bishop) *of Jerusalem*).

**Ճառ 'ի վերայ գլխատելոյ Յովհաննու**, *Jar 'i vera küllkha-delo Hovhannû*; an essay on the beheading of John the Baptist. This bishop lived about the middle of the third century.

2. **Գրիգոր սքանչելագործ**, *Kürikor üskanchelakordz* (*Gregory Thaumaturgus* (Bishop of Neo-Cæsarea)).

(a) Various homilies.

(b) **Առաքելական կանոնք**, *Arakekagan ganonk*; the so-called Apostolic and other canons.

## FOURTH CENTURY.

1. **Աթանաս Ալեքսանդրացի**, *Atanas Agheksantratsi* (*Athanasius of Alexandria*).

(a) **Աստուածաբանական ճառք**, *Asdûadzapanagan Jark*; theological essays; ancient translation.

(b) **Վարք սուրբ Անտոնիոսի**, *Vark sûrp Andoniosi*; life of St. Antonius; abridged.

(c) **Վարդք զանազանք**, *Karozk zanazank*; homilies on taking Christ down from the cross, his ascension, on the virgin Mary, and on Stephen.

(d) **Հանգանակ հաւատոյ**, *Hankanag havado*; Athanasian creed.

(e) **Հարց և պատասխան**, *Harts yev badaskhan*; questions and answers on various matters, ascribed to Athanasius and Cyril of Jerusalem.

2. **Բարսեղ մեծն Կեսարացի**, *Parsegh medziün Gesaratsi* (*Basil the Great, of Cæsarea*).

(a) **Կանոնք մանձանց**, *Ganonk miantants*; rules of discipline for monastic orders.

(b) **Վարդք 'ի վերայ պահոց**, *Karoz 'i vera bahots*; homily on fasting.

(c) **Վարդք 'ի վերայ Աւետարանի ըստ Յովհաննու և պլլն**, *Karozk 'i vera Avedarani usd Hovhannû yev aülün*; homilies

on the beginning of John's Gospel, and on the order of prayer in the ancient Missals.

(d) *Մեկնութիւն Սաղմոսաց*, *Megnútium Saghmotsats*; commentary on the Psalms; *Թուղթք զանազանք*, *Tughthk zana-zank*; various letters; *Ղառք զանազանք*, *Jark zanazank*; homilies on repentance, thanksgiving, charity, and prayer; also, against drunkenness and other vices; etc. etc.

(e) *Ղառ ստեղծման*, *Jar usdeghdzman*; on the six days of creation.

All the above works of Basil claim to be ancient translations, that is, of the fifth century, though a few are of the sixth, or seventh.

3. *Եպիփան Կիպրացի*, *Yebipan Gibratsi* (*Epiphanius the Cypriote*).

(a) *Մեկնութիւն Սաղմոսի Հատուածք*, *Megnútium Saghmosi haduadzck*; fragments of a commentary on the Psalms.

(b) *Վարդք զանազանք*, *Karozk zanazank*; homilies on the crucifixion, burial, and resurrection of Christ.

(c) *Մեկնութիւն Գլքի Ճննդոց*, *Megnútium Kürki dziünintots*; commentary on Genesis.

(d) *Մեկնութիւն Աւետարանի*, *Megnútium Avedarani*; commentary on the Gospel, from the beginning of Christ's preaching.

All the above claim to be ancient translations.

4. *Ոսկեբերան*, *Osgeperan* (*Chrysostom*).

(a) *Մեկնութիւն Մատթէոսի*, *Megnútium Madteosi*; commentary on Matthew.

(b) *Մեկնութիւն Գործոց*, *Megnútium Kordzots*; commentary on the Acts.

(c) *Մեկնութիւն Եսայայ*, *Megnútium Yesaiya*; commentary on Isaiah.

(d) *Մեկնութիւն Ծննդոց և պլն*, *Megnútium Dziünintots yev ailiün*; commentary (unfinished) on Genesis, and other portions of the Old Testament.

(e) *Մեկնութիւն Պօղոսի Թղթոց*, *Megnútium Boghosi tüghtots*; commentary on the epistles of Paul.

(f) *Վարդք զանազանք*, *Karozk zanazank*; homilies on various religious subjects.

(g) **Գովեստ Մեղիսոսի**, *Kovesd Meghidosi*; eulogy on Melidos of Antioch, Chrysostom's teacher.

(h) **Գովեստ Լուսավորչի**, *Kovesd Lúsavorchí*; eulogy on Gregory Lusavorich; written while the author was in exile, on Armenian soil.

Most of the above works were translated by Mesrob and his companions, not long after Chrysostom's death.

5. **Գրեգոր Նիսացի**, *Kürikor Niusatsi* (*Gregory of Nyssa*).

(a) **Մեկնութիւն երգ երգոց**, *Megnâtiun yerġ yerġots*; commentary on Solomon's Song, and on the nine beatitudes; ancient translation.

(b) **Գովեստ Թէոֆորոսի և այլն**, *Kovesd Teotorosi yev ailün*; historical eulogy on Theodorus the General, and Gregory Thaumaturgus; ancient translation.

(c) **Ճառ 'ի մարդկային բնութիւն**, *Jar 'i martgaiin piñtûtiun*; on the nature and constitution of man; translated in the eighth century by Üsdepan Siunetsi.

(d) **Գովեստ անամուսնութեան**, *Kovesd anamûsnûtyan*; eulogy on celibacy; ancient translation.

(b) **Ճառ 'ի Բեթղէհեմի տղայոց սպաննութիւն**, *Jar 'i Petghehemi diughaiots üsbannûtiun*; homily on the murder of the innocents at Bethlehem; and **Գերեզման Վրիստոսի**, *Kerezman Kürisdosi*; on the burial place of Christ.

(f) **Գովեստ Մեղիսոսի**, *Kovesd Meghidosi*; eulogy on Father Melidos.

6. **Եւսեբիոս**, *Yevsepios* (*Eusebius*).

(a) **Պատմութիւն և Ժամանակագրութիւն**, *Badmâtiun yev jamanagakürûtiun*; history and chronology; translated by Mesrob's disciples under his direction, from the Syriac version.

(b) **Վրոնիկոն**, *Küronigon*; chronicles; said to be an excellent translation from the Greek original, either by Moses of Khoren, or before his time. An edition of this work with a Latin translation has been published at Venice. It is particularly valuable, as portions of the Greek original that were lost, are restored through this ancient Armenian version.

(c) **Համաբարբառ**, *Hamaparpap*; concordance of the four Gospels.

7. **ԿԻՐԵԴ ԵՐՈՍԱՂԵՄՏԻ**, *Giuregh Yerúsaghematsi* (*Cyril of Jerusalem*).

(a) **ԹՈՒՂԹ առ Կայսր Կոստանդիանոս**, *Túght ar Gaisiir Gosdantianos*; letter to the Emperor Constantine, on the appearance of the cross.

(b) **Վարդգք**, *Karozk*; lectures (subjects not given); an ancient translation. An edition has been printed in Venice.

(c) **ՄԵՆՆՈՒԹԻՆ ԵՍԱԵԱՅ**, *Megnútium Yesaiya*; commentary on Isaiah, compiled from Cyril, Chrysostom, and others. A. D. 1292.

8. **ԵՓՐԵՄ ԱՍՐԻ**, *Eprem Asori* (*Ephraim* (Bishop) of *Syria*).

(a) **ՄԵՆՆՈՒԹԻՆ Հին կտակարանի**, *Megnútium Hin güdagarani*; commentary on the Old Testament; ancient translation.

(b) **ՄԵՆՆՈՒԹԻՆ չորից աւետարանչից**, *Megnútium chorits avedaranchits*; commentary on the four Evangelists.

(c) **ՄԵՆՆՈՒԹԻՆ Նոր կտակարանի զանազան մասից**, *Megnútium Nor güdagarani zanazan masits*; commentary on various portions of the New Testament.

(d) **ՄԵՆՆՈՒԹԻՆ ՊՕԴՈՍԻ Թղթոց**, *Megnútium Boghosi tüghtots*; commentary on fourteen epistles of Paul, among which is the Third Epistle to the Corinthians.

(e) **Վարդգք զանազանք**, *Karozk zanazank*; homilies on the feasts of our Lord; and exhortations to penance, and fasting.

(f) **Աղօթք**, *Aghotk*; prayers; some of which are in manuscript, and some printed.

(g) **Պատմութիւն Մարտիրոսաց**, *Badmútium Mardirosats*; history of Eastern martyrs.

9. **ՍԵՓԻԼԻՆՈՍ**, *Sepiurinos* ((Bishop) *Severianus*).

**Ղառք վարդապետական**, *Jark vartabedagan*; doctrinal and homiletical essays; ancient translation.

10. **ԵՎԱԳՐԻՈՍ**, *Evagrius* (*Evagrius* (monk of Pontus)).

**Առածք**, *Aradz*; mystical aphorisms, theoretical and practical; ancient translation. The author was a disciple of Basil the Great.

11. **Դիոնեսիոս Արիսպագացի**, *Tionesios Arisbakatsi* (*Dionysius the Areopagite*).

(a) **Վահանայապետութիւն Հրեշտակաց**, *Kahanaiabedutium Hireshdagats*; the celestial hierarchy, i. e. orders of angels; ecclesiastical orders, or priesthood of the church in full.

(b) **Աստուծոյ անունք**, *Asdûdzo anûnk*; names and attributes of God.

(c) **Խորհրդական աստուածաբանութիւն**, *Khorhürtagan asdûadzapanûtiun*; mystic theology.

(d) **Թուղթ զանազանք**, *Tûght zanazank*; various letters.

These works ascribed to Dionysius, are supposed to have been written in the fourth or fifth century. They were translated into the Armenian, probably, in the seventh.

12. *Anonymous.*

(a) **Ճառք տօնից**, *Jark donits*; homilies on the principal festivals, as Christmas, Baptism of our Lord, Easter, New Sabbath, Pentecost, and the Cross.

(b) **Ճառ 'ի վերայ Մակաբայեցոց**, *Jar 'i vera Magapaiyetsvots*; essay on the Maccabees; **Ճառ 'ի վերայ Կիպրիանոսի**, *Jar 'i vera Gibrïanosi*; on Cyprian; **'ի վերայ Կարկուտի**, *'i vera gargûdi*; on hail; and **'ի վերայ աղքատասիրութեան**, *'i vera aghkadasirûtyan*; on love to the poor.

(c) **Մեկնութիւն Ժողովողի**, *Megnûtiun joghovoghi*; exposition of Ecclesiastes.

These were all translated in the fifth century, by Mesrob and his companions.

#### FIFTH CENTURY.

1. **Կիւրեղ Ալեքսանդրացի**, *Giuregh Agheksantiüratsi* (*Cyril of Alexandria*).

(a) **Մարդկութիւն Փրկչին**, *Martgûtiun Pürgchin*; humanity of our Saviour.

(b) **Բացատրութիւն Հաւատամքի Նիկիոյ**, *Patsadiürâtiun Havadamki Nigio*; exposition of the Nicene Creed.

(c) **Վարդգ 'ի վերայ Կուսին**, *Karoz 'i vera Gûsin*; homily on the virgin Mary.

(d) Մեկնութիւն Հին կտակարանի մասին, *Megnâtiun Hin giđagarani masin*; commentary on a portion of the Old Testament; ancient translation.

(e) Մեկնութիւն Ղուկասու, *Megnâtiun Ghugasû*; commentary on the Gospel of Luke.

(f) Գիրք զանձեց, *Kirk kantsits*; book of treasures; a powerful argument against Arians, Eunomians, and those who deny the Holy Spirit; an ancient translation. This work is said by the Romanists at Venice to be very incorrect, differing much from the Greek original; but Protestants might possibly find the evidence of this not so conclusive.

2. Նիղոն միայնակեաց, *Nighon miainagyats* (*Nilus the Monk*).

Խրատք, *Khîradk*; counsels and instructions; being proverbs, and principles of spiritual life; ancient translation.

3. Գեննատիոս Կոստանդնուպոլսեցի, *Kennadios Gosdan-tünûbolsetsi* (*Gennadius* (Greek Patriarch) of Constantinople).

Essays on the Ninevites and others.

#### SIXTH CENTURY.

1. Յովհաննէս Նլիմաքոս, *Hovhannes Gülimakos* (*John Climacus* (of Sinai)).

Սանդուղք 'ի Դրախտ, *Santûghk 'i Tirakhd*; ladder to Paradise; ancient translation.

#### MISCELLANEOUS.

1. Մեկնութիւն Յովբայ, *Megnâtiun Hovpa*; commentary on Job; translated from an old Greek work, author and translator unknown.

2. Վարք Գրիգորի աստուածաբանի և Ոսկեբերանի, *Vark Kürikori asdüadzapani yev Osgeperani*; complete history of Gregory the Theologian, and Chrysostom, from the Greek; author and translator unknown.

3. Խօսակցութիւն մեծն Գրիգորի, *Khosagtsûtiun medziun Kürikori*; conversation of Pope Gregory the Great, and the rules of St. Benedict; translated into the Armenian by Nerses Lampronatsi.

4. Վարք Հայրապետաց, *Vark Hairabedats*; lives of the Fathers, containing monuments, maxims, and stories of the holy anchorites; translated from the Greek, by the same. Printed in Constantinople, A. D. 1720.

5. Հարց և պատասխան Փիլոնի, *Harts yev badaskhan Piloni*; questions and answers on Genesis, Exodus, the Aaronic priesthood, and Levitical rites and sacrifices, etc. etc., by Philo, a Jew of the Apostolic age. This is an ancient version from the Greek, and has been printed in Venice with a Latin translation.

#### SECULAR LITERATURE.

1. Պլատոնի 'ի վերայ օրինաց, *Bighadon 'i vera orinats*; Plato's laws, his twelve books, and his conversations with Socrates and Euthyphron, and answers as if from the mouth of Socrates; ancient translation.

2. Վարք Ալեքսանդրու, *Vark Agheksantiürü*; history of Alexander the Great; anonymous; ancient translation.

3. Պորփիր 'ի վերայ Հինգ Հայնից, *Borpiür 'i vera hink tsainits*; Porphyry's *εἰσαγωγή*, or *περὶ τῶν πέντε φωνῶν*; translated by Tavit the Invincible, in the fifth century.

4. Արիստոտելի ստորոգութիւնք, *Arisdodeli üsdorokûtiunk*; Aristotle's Categories, *περὶ ἐξουπείας*, two letters to Alexander the Great, treatise on the world, and on virtues; translated by the same.

5. Հոյն քերականութիւն, *Hoin keraganûtiun*; Greek grammar by Dionysius of Thrace; translated by the same.

6. Բժշկականութիւն Գաղենոսի, *Pijûshgaganûtiun Ka ghenosi*; a medical work of Galen, with annotations; translator unknown, but evidently ancient.

7. Երրորդափութիւն Եւկլիդեսայ, *Yergrachapûtiun Yev güghitya*; elements of Geometry by Euclid, abridged; translator unknown.

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*Note.*—This article has been printed under the care of Mr. Christopher D. Seropyan, a native Armenian, graduated at Yale College; and we are much indebted to him for many important corrections.—  
COMM. OF PUBL.



# ERRATA.

|          |     |                                    |      |                                    |
|----------|-----|------------------------------------|------|------------------------------------|
| Page iv, | for | <i>Khaifung-fu,</i>                | read | <i>Singan-fu.</i>                  |
| " 1,     | "   | <i>Rev. Chester Bennett,</i>       | "    | <i>Rev. Cephas Bennett.</i>        |
| " 24,    | "   | <i>Na-la-gee-ree,</i>              | "    | <i>Na-la-ge-re.</i>                |
| " "      | "   | <i>Be-lu,</i>                      | "    | <i>Be-loo.</i>                     |
| " 54,    | "   | <i>Na-yin-za-ya,</i>               | "    | <i>Nay-yen-za-ya,</i>              |
| " 65,    | "   | <i>he eat rice,</i>                | "    | <i>he ate rice.</i>                |
| " 67,    | "   | <i>Tha-ma-da,</i>                  | "    | <i>Thu-ma-da.</i>                  |
| " 68,    | "   | <i>Gau-ta-mee,</i>                 | "    | <i>Gau-da-mee.</i>                 |
| " 73,    | "   | <i>Wa-pa-thee,</i>                 | "    | <i>We-pa-tha.</i>                  |
| " 81,    | "   | <i>Anara-gee-ree,</i>              | "    | <i>Anara-ge-re.</i>                |
| " 120,   | "   | <i>are eight, as follows: the,</i> | "    | <i>are eight, as follows. The.</i> |
| " "      | "   | <i>This is one reason,</i>         | "    | <i>This is one cause.</i>          |
| " 139,   | "   | <i>Tha-mu-da-itha-na,</i>          | "    | <i>Thu-ma-da-itha-na.</i>          |
| " 167,   | "   | <i>after the El-Bakir's day,</i>   | "    | <i>after El-Bakir's day.</i>       |
| " 181,   | "   | <i>Asrákíl,</i>                    | "    | <i>Isráfíl.</i>                    |
| " 211,   | "   | <i>Rev. Chester Bennett,</i>       | "    | <i>Rev. Cephas Bennett.</i>        |
| " 230,   | "   | <i>Váyasaneyi-Sanhítá,</i>         | "    | <i>Vajasaneyi-Sanhítá.</i>         |
| " 263,   | "   | <i>ԷլԷղԵցալանց,</i>                | "    | <i>ԷլԷղԵցալանս.</i>                |
| " "      | "   | <i>yegeghetsaganats,</i>           | "    | <i>yegeghetsaganüs.</i>            |
| " "      | "   | <i>Պապի,</i>                       | "    | <i>Պապն.</i>                       |
| " "      | "   | <i>Babi,</i>                       | "    | <i>Babün.</i>                      |
| " 376,   | "   | <i>gádi, and tágǎdǎ,</i>           | "    | <i>gádi.</i>                       |
| " 384,   | "   | <i>Even the word Bráhmán, they</i> | "    | <i>Even the word Bráhmán they.</i> |
| " 414,   | "   | <i>he says; Worship,</i>           | "    | <i>he says: Worship.</i>           |
| " 446,   | "   | <i>Sichuuna,</i>                   | "    | <i>Sechuana.</i>                   |